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SOCIAL PROGRESS

**FIFTIETH
ANNIVERSARY**

SOCIAL PROGRESS

Published by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America (functioning as an agency of The United Presbyterian Church in the United States of America) to provide a forum for the church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinions of the authors.

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From This Vantage Point

1908-1958

1908-1958

ANNIVERSARIES are for remembrance and renewal. They remind us of the continuity of human effort. They dramatize the changes that are inevitable with the years, and mark the places when the present diverges from the past.

All this is applied to the fiftieth anniversary of SOCIAL PROGRESS which we celebrate with this December issue.

A Look at the Past

Feelings of editorial pride are hard to suppress, for SOCIAL PROGRESS is the oldest social action periodical in American Protestantism. And nostalgia too, for there is something poignant about the stirrings and strivings of yesterday, particularly of all the editors who met, relatively speaking, fifty years of deadlines.

In excerpts and summaries of articles and editorials over the fifty-year span, beginning with *The Amethyst* in September, 1908, we have attempted to note the aims and emphases, the trends and advances, in the Christian community's concern for social righteousness.

In retrospect, with 20-20 hindsight, it is relatively easy to see when the church was truly prophetic, aware and awake to the signs of God's action in the world.

We note, for example, that a number of articles in early issues of the magazine anticipated the modern vein that an alcoholic is a

sick person who needs understanding and care rather than scorn and punishment. Mr. Dulles' famous "Six Pillars of Peace" appeared in SOCIAL PROGRESS (at a time, by the way, when he was a member of the SEA Counseling Committee), as well as statements by leaders in nuclear research (Urey, Einstein, Lilienthal) about sharing atomic information. We can only hope that some of the more recent issues of SOCIAL PROGRESS dealing with the hard questions of race relations and international affairs are in the tradition of prophetic utterance.

But these are imperfect judgments. And even as we make them we must with humility ask, What are we doing now and here that will be important in the year 2000?

And a Look Ahead

It is fitting that the next issue of SOCIAL PROGRESS will introduce what we believe will be significant improvements in the magazine. Here is the prescription:

1. No change in name, but a brand-new format.
2. Eight issues a year instead of the present eleven.
3. Increase from 32 to 48 pages in each issue.
4. Special new sections: editorial correspondence, program suggestions, recommended books, calendar of SEA events, resources for worship, reports of significant programs, ecumenical papers.
5. A necessary adjustment of basic subscription rate to \$2.00 per year.

We hope that the new SOCIAL PROGRESS, by speaking the truth about the deep needs of our changing times and calling the church to faithful action, will merit an even wider response in the churches.

—*The SEA Staff*

THE FIRST DECADE

This anniversary issue of *Social Progress* goes to press with the assistance of a great company of editors and writers, living and dead. If we are tempted to smile at the social zeal that characterized our forebears, we can't disregard their dedication or take lightly the courage and conviction with which they undertook their task.

The magazine was launched in September, 1908, under the title of *The Amethyst*. It was the official temperance organ of the Presbyterian Church in the U.S.A. It stood for total abstinence and prohibition, and was opposed to all forms of license, whether of the manufacture or the sale of intoxicating beverages. In interpreting the goals of the magazine, the editor explained that every profession, calling, trade, and business feels the need of a medium of communication among those who are engaged in similar work. It was the sincere hope of the leaders of the church that *The Amethyst* would strengthen temperance reform and give the staff a "medium for co-operation with every agency and individual seeking to make a better world here and now."

In explanation of the title of the publication, John F. Hill wrote in the first issue:

WHEN John was carried in the Spirit to a great and high mountain, and was showed a great city descending from God out of heaven, he was instructed that this city was Jerusalem. It was not, however, the old city he had known full of rebellion and wretchedness. This was the new, renovated, holy Jerusalem.

In this vision was shown to John the ideal community, whence sin and all its baleful fruitage of pollution, pain, and sorrow have been banished. A city, this, needing neither prison nor police, for law reigns

supreme. . . .

The encircling walls of this model city rise from foundations consisting of twelve courses, each composed of a different variety of precious stones. Of one of these twelve stones, however, there is preserved in the etymology of the Greek name a key to its symbolism—"The twelfth was an amethyst" (antidrunken), the name being based upon a prevalent tradition among the ancients that wearing of the gem as an antidote, or as an amulet, would secure immunity from alcoholism.

The Presbyterian Temperance

Committee, hoping by means of a temperance periodical to contribute effectively to the building of the mural defense that shall shut out from the city of God that which defileth, worketh abomination, and maketh a lie, have agreed that their monthly paper shall be named—*The Amethyst*.

The committee continued the devoted work in temperance reform begun by Dr. Benjamin Rush in Colonial days.

In May, 1908, the General Assembly took the following action:

In view of the growing importance of the cause and demands of the work, the General Assembly recom-

mends that at least \$35,000 should be placed at the disposal of the Permanent Committee for the current year, and requests every church to make a contribution.

The Permanent Committee on Temperance having been asking why the November Temperance Day, now generally observed, should be superseded by the last Sabbath of October, begs to explain that this action was taken in compliance with overtures from presbyteries, and was advocated on the floor of the Assembly, on the ground that Temperance Day ought to precede the fall elections.—From *The Amethyst*, September, 1908.

Temperance—the Overriding Concern

Articles and editorials inferred in this period that all things could be done by people who chose a life of abstinence. There was a hopeful confidence that with evangelization and dedication on the part of the churches goodness would ultimately prevail against demon rum. There was confidence also that with the increasing numbers of workers in industry, workers and employers would realize that only by abstaining from all use of intoxicating beverages could the country's work be done.

Following in the tradition of Benjamin Rush, the publication reflected a scholarly approach to the problems of alcohol. There was an effort to be scientific, to search for the facts, to correlate statistics, and to report regularly to the churches. The staff participated personally and vigorously in state and national prohibition campaigns, and proudly reported that Presbyterian men and money had assisted every state in which there

were efforts to achieve prohibition.

In 1913 the Permanent Committee on Temperance became the Board of Temperance, "so that in name and fact the temperance reform in the Presbyterian Church in the U.S.A. now stands on a parity with other great enterprises of our denomination."

This action by General Assembly commanded attention and respect for the cause. An editorial from *The Amethyst*, July-August, 1913, calls attention to the action of General Assembly: "Churches which have given meagerly should now give liberally, and those which have not given at all should recognize the claims of this Board and do so at once. . . . Resolutions twelve, thirteen, and fourteen are trumpet blasts summoning Presbyterians to arms against our common enemy."

These excerpts from early editions of *The Amethyst* indicate the scope of temperance reform in the churches and the direction given by the Temperance Committee and, later, by the Board of Temperance to judicatories and local congregations. The language was robust, and the issue was seen without ambiguities.

Early issues of *The Amethyst* admonished young men against the perils of cigarette smoking, linking the habit with crime and irresponsibility:

DOWN WITH THE CIGARETTE

Mr. David P. Page says: "The greatest degradation of the boy is the cigarette. Not all cigarette victims are brought into court. If they were, the court could not do business. But nearly all who are brought into court are cigarette victims. Whatever sentence is pronounced, it is always the imperative order of the court that the cigarette must be 'cut out.' Its use imperils the boy's parole."

Judge Baker, of the Louisville (Kentucky) criminal court, says: "Of all the juvenile criminals tried in my court, not one for years has been found free from the stain of cigarettes on the thumb and first two fingers. Of all the lunatics tried in my court, an attempt is made to learn the cause of lunacy, and in more than half, cigarette smoking is assigned as the cause."

W. V. Collins, of the Whittier State School of California, says: "Of the seventeen hundred and more boys who have been and are now inmates of the institution, 98 per cent were cigarette smokers when sent here, and fully 95 per cent were con-

The May, 1911, issue of *The Amethyst* reported Andrew Carnegie's views of the "Twin Evils—Alcohol and Tobacco."

"What was said of liquor could be said of tobacco. It could do them no good. That it did many harm went without saying. . . . He had always admired the young lady who, when asked if she disliked gentlemen to smoke in her presence, replied that she didn't know, no gentleman had ever tried."

firmed cigarette fiends."—From *The Amethyst*, July, 1910.

THE GREAT DESTROYER

The Army War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world, from the Russo-Japanese War back to 500 B.C., the War College found that the total number of killed and wounded in battle amounts to 2,800,000, of which it is estimated that about 700,000 were killed and something over 2,000,000 wounded.

The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years.

Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year, five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is 10,000 times more destructive than all wars combined. No wonder the Governments investigating the subject have found that war has been only a secondary cause of national decline, and that

alcohol has been the real destroyer that has overthrown all the great nations of the past and is now undermining the great nations of today.

If a great military power were to declare war on unprepared America today, every patriotic heart would be filled with anxiety. I know the full significance of war, especially when a nation is unprepared. But if I had the choice of having alcohol continue its deadly ravages with the nation at peace or of having it wiped off the face of the land with a declaration of war by all the nations of the earth, I would not hesitate for a moment; I would take sober, undegenerate America and face the combined world in arms.—By Hon. Richmond P. Hobson, in the House of Representatives, Washington, D.C., in *The Amethyst*, February, 1911.

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THE FINAL CONFLICT

When a blood-seeking beast of the forest is driven into its lair it turns at bay. Then beware, there is danger. In this land there is a traffic which from behind the heaps of its slaughtered victims demands its personal liberty. This thing is the liquor business. It has gloated over the ruins of every nation that it has torn from its glory; it is sapping out the life of ours today. We have striven against it; we have driven it from entire states. But always it has skulked back into its lair, and, breaking and evading the laws, it slips into these prohibited regions and seizes its victims.

We can never be free from its ravages until we drive it from its stronghold, the great city; here it will fight, and as long as it keeps its hold, temperance is futile. . . .

Truly, the crisis is at hand. Every day that we remain inactive the doors of the jails and insane asylums close upon the condemned, the rivers give up their suicide dead, the graves in the potter's field fill up, the gallows creak beneath the weight of their victims, wives are weeping, mothers' hearts are breaking, hungry little ones are crying for bread. Shall we trail in the dust the sacred name of liberty by granting that it implies the right to run this business, which strikes down the widow's only son and the orphan girl; which comes with its mocking lure and takes captive the weak and friendless, the discouraged, and the brokenhearted; this business which is sending out its paid emissaries to change 100,000 promising lads to 100,000 drunken sots each year, to entice, to lure, to drag 60,000 girls to the foul dens of vice?

God forbid! Patriotism demands that we act quickly, decisively. We have our liberty, our glorious land, our civilization, because in the past men toiled and struggled to make the world better. To each generation there is entrusted some advance in the world's welfare. And what is the charge committed to us? To remove the blighting curse of drink from our fair land!—By Christopher Gaskell, Occidental College, in *The Amethyst*, February, 1911.

The palace and the poorhouse, the grave and the gutter, the cup and the coffin, heaven and hell, all utter their warning against the liquor traffic.—From *The Amethyst*, March, 1912.

THE CHURCH AWAKE

The General Assembly in 1913, without a dissenting voice or vote, made its Permanent Committee on Temperance one of the regular Boards of the church. An "Open Letter to the Presbyterian Church in the U.S.A.," in *The Amethyst*, July-August, 1913, plainly indicated:

1. That the Presbyterian Church is keenly alive to the heinousness and the magnitude of the evil of intemperance.
2. That she knows that this evil can be overcome only by the most systematic, persistent, and well-directed efforts.
3. That she recognizes that the temperance reform is not simply the optional business of the individual, but the sacred duty of the organized church.
4. That permanent progress is possible only as the reform is built upon the solid foundation of intelligent conviction.
5. That after an experience of thirty-two years, she is convinced that the task cannot be accomplished through ephemeral organizations, however worthy, or by superficial methods, however plausible, and that for efficiency and economy the church is unequaled.
6. That she is determined to make a worthy effort to maintain the honorable leadership in this reform, which has been hers among churches for more than a hundred years.
7. That she expects all of her churches and Sunday schools to give this Board a just proportion of their offerings and that, in return, the Board will supply everything in the line of temperance which can be had elsewhere.

Give us your loyal support for a reasonable time, and if we fail, commit the work to wiser heads and stronger hands, but do not expect us to do with dimes that which can only be done with dollars. Place the Board of Temperance on your schedule of benevolences, remember it when you set aside the Lord's portion, when making your will, and when you see a life blasted and a home broken through strong drink.

To quote, in substance, the language of that distinguished Presbyterian elder, the President of the United States, "God helping us, we will not fail you, if you will but counsel and sustain us."

Pastors, elders, Sunday school superintendents, all friends of temperance, will you help us to meet the responsibilities laid upon us by the highest court of the Presbyterian Church?

Yours faithfully,

Thomas Watters, *President*
Charles Scanlon, *General Secretary*
John F. Hill, *Treasurer*

New Frontiers for Temperance

Presbyterian temperance leaders were active in interdenominational and international movements. They represented our denomination in the Temperance Commission established in 1910 by the Federal Council of Churches; and held membership in the International Congress Against Alcoholism:

THE first Congress, held in 1885, was the voluntary association of people interested in the study of inebriety, its cause, treatment, and remedy. Succeeding meetings have been held biennially in many of the leading cities of Europe. In 1909 the session was held at London under the official auspices of the British government, which invited other countries to participate, and about twenty-five responded, including our own. In 1911 the king of Holland invited the Congress to meet at The Hague, and the Italian government welcomed the Congress this year [1913]. It is hoped and expected that our own Congress will extend an official invitation for the session of 1915.

The drift of sentiment has been steadily toward total abstinence and prohibition. Of recent years the progress in this direction has been comparatively rapid until in the recent session the Congress refused to listen to an address advocating and defending the moderate use of alcoholic beverages. Those who do not accept what they term the radical position frequently remind the Congress that its purpose, as stated in the beginning, was to regulate and control alcoholism, not to aim at the extermination of the traffic. These

protests, however, are powerless in the face of the accumulating testimony of science, industry, and experience that the only effective and permanent remedy for this evil is total abstinence and prohibition.

When it is remembered that this Congress is largely composed of medical men who are naturally conservative, of professors in many of the leading universities of Europe, also inclined to be conservative, and government officials in high positions in countries where the liquor traffic is an important economic and industrial problem, its growing sentiment in favor of prohibition as the only satisfactory solution becomes increasingly significant.—From *The Amethyst*, November, 1913.

Issues of *The Amethyst* published between the years 1914 to 1920 continued to stress temperance education in the local church, and national and state efforts to pass prohibition legislation. The magazine had a circulation of about 163,000. This figure had grown to 185,000 by 1919.

The staff was zealous and imaginative in providing a great variety of services that would bring the temperance program into local groups. Then, as now, the program target was the local congregation. The pages of each issue were enlivened with photographs and cartoons calculated to appeal to local readers. A particularly

striking cartoon showed a lion rampant and ready to roar. The caption was "He drinks cold water. Whisky would kill him."

Tracts galore were published and distributed by the Board. Poster, oratorical, and writing contests were sponsored for young people. Cash prizes in gold were given for the winning posters and articles on liquor and cigarette smoking. There were prizes of \$50 in gold for sermons on temperance themes, and the judges had difficulty choosing from the many excellent sermons submitted.

In all of the church's study of alcohol there was strong emphasis on scientific inquiry. Way back in 1914 *The Amethyst* was asking proper questions about the basic causes of alcoholism, and seeking the facts from competent sources.

Walnut Lodge Hospital, at Hartford, Connecticut, is the oldest private sanatorium for the scientific study and treatment of drink and drug takers in this country. The superintendent is Dr. T. D. Crothers, who is well known for his writings on the alcoholic problem. He has been in charge of this institution since the beginning, in 1878. It is a pleasure to note that his writings reflect the work of this institution, based on facts and experience. He is the author of several works based upon the theory that alcoholism is a disease.—From *The Amethyst*, March, 1914.

Editorials and articles gave all subjects a temperance slant, for the liquor traffic was judged to be quite literally the root of all evil, particularly poverty and insanity. This singleness of editorial policy made the witness of the Board of Temper-

ance clear and unambiguous. But it also made the church appear to be irrelevant to great social movements and blind to other large basic issues.

In a period when American labor was struggling against hazardous working conditions, company goons, and sweat shops, the Board of Temperance was investigating the effect of liquor on workmen. Alcohol and carelessness were seen as the major causes of industrial accidents. There was no hint of the employer's responsibility to safeguard his employees, or of the need for plant inspections and workmen's compensation.

The following excerpts from an article by Clarence Ralston, safety engineer, illustrate the approach of the Board in April, 1916.

The "Safety First" movement exposed the workingman's two worst enemies when it demonstrated that the great majority of all accidents are caused by carelessness and drunkenness. The careless worker is not always a drinker, but the drinker is always a careless worker. The drinker is inefficient and unreliable. He is a menace to himself as well as to his fellow workmen. Even one or two drinks confuses his judgment and reduces his power to think clearly. The efficiency of a man is reduced in exact proportion to the amount of liquor he drinks, and observations of regular drinkers show a reduction of 30 per cent to 50 per cent.

Some companies discharge men for entering saloons on the way to or from work, as well as for drinking during working hours. No promotion for the drinking man is fast becoming a universal order. Many employers refuse to hire men who drink, no matter how little.

The industrial accident records

show a decided increase of all accidents during the winter months—the proportions in July and December is as 55 to 100. Some of our authorities attribute this increase to the change in "booze" used by the men—"beer in summer" and "whisky in winter"; the beer making the men stupid and slow, while the whisky makes them reckless and indifferent, as well as giving them a false idea of their own strength and ability.

Eliminate liquor from our land and the end is:

That the workman shall live to enjoy the fruits of his labor,

That his mother shall have the comfort of his arm in her old age,

That his wife shall not be untimely a widow,

That his children shall have a father, and

That crippled and helpless men as by-products of industry will be largely eliminated.—From *The Amethyst*, April, 1916.

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ALCOHOL AND WAR

Still another case in point was the Board's perspective on World War I:

One of the most unexpected developments of the European war has been the rapid advance of prohibition sentiment and legislation in the countries affected. Russia has banished the liquor traffic entirely. Germany has greatly restricted its use especially among soldiers and by earlier closing hours. France banished absynthe and restricted the use of liquor among her soldiers. Now

comes the word that King George of England has declared for total abstinence and banished all intoxicants at least during the war. The leading Government officials and Army officers have taken a like stand. Lord Kitchener, head of the English Army, and Lloyd-George, chancellor of the exchequer, are both enthusiastic in their advocacy of prohibition. It is entirely possible that the liquor traffic may be banished from the British Isles during the war, and many hope for all time. The attitude of Europe will be strongly reflected in America, as the teachings and habits of Americans have long exercised a wholesome influence in Great Britain on this subject.—From *The Amethyst*, May, 1915.

The great controversies that raged over America's traditional neutrality and isolationism and the power of Berlin's ruthless militarism were not mentioned. Indeed the editorial below suggests that the church was wise in keeping out of the excitement and doing business as usual:

War is in the air, and some people seem unable to talk and think of little else. Teachers and heads of great universities are in a high state of excitement. Students are rushing from school with nowhere to go. Even little children are being disturbed by drills, flag waving, first aid, Red Cross work, etc. Those who do not share in all this are suspected of being unpatriotic or indifferent or selfish or mean.

It reminds one of the first sickness of the first child in a family. Everything and everybody is neglected and forgotten for the time.

But after a while other interests are remembered and cared for and other subjects discussed, not because the little sufferer is less loved and cared for, but because life has again assumed its normal and inevitable course.

So when the first strain and excitement of war is over the nation will see that patriotism may express itself as truly and positively in the performance of usual tasks and talk as in the parade and bugle blast.—
From *The Amethyst*, June, 1917.

After April, 1917, when the United States declared war on Germany, much was written about keeping beer and whisky and prostitutes away from the men in uniform:

If the war assumes a serious and pressing condition in this country, it is not impossible or improbable that the American people might demand the absolute suppression of the whole liquor traffic, at least during the period of the war, and this without waiting for the necessary three fourths of the states to ratify the prohibition amendment to the Federal Constitution, which ought to be submitted at once by Congress.

National Prohibition should and will come at an early date, but pending that every patriot ought to use his influence to remove liquor as far as possible from our soldiers.—
From *The Amethyst*, May, 1917.

Research data and editorials called for immediate enactment of National Prohibition as a wartime necessity: (1) to save sugar and precious grains for starving people; and (2) to cut down absenteeism in the munitions plants and shipyards.

Saloons were traditionally viewed as instruments of the devil. In wartime they were described as "the Kaiser's helpers."

THE INFLUENCE OF THE SUNDAY SCHOOL

A great importance was attributed to the Sunday school:

One of the strongest influences that is making for temperance in America today is the organized Sunday school. The Sunday school paved the way in a measure for the present upheaval against the liquor traffic. Back in the days when politicians were outspoken against prohibition, when newspapers ridiculed the idea as a fanatical movement, when many pulpits maintained a spineless neutrality, the Sunday school put into our helps the temperance lessons, and from quarter to quarter the teachers and pupils were brought face to face with the evils of intemperance. No man can estimate the part the Sunday school has played in making this nation advance along these lines. In many localities where a temperance meeting would have been broken up, the Sunday school has been permitted, and with its temperance lessons, has been a sort of "Trojan Horse" that has worked the overthrow of the rum traffic.—From *The Amethyst*, January, 1917.

VITAL STATISTICS

The Department of Research and Statistics with its full-time director conscientiously reported on prohibition campaigns in the various states, and compiled statistics showing per

capita expenditures for liquor, the profits involved in its manufacture and sale, and the effects on family life.

In May, 1916, it was estimated that "each minute of the day \$4,860 are spent for strong drink in the United States, or \$291,600 every hour, day and night, throughout the year." In the same issue the editor asked:

Which Is Better?

Four beers a day for the man
for one year
or

These purchases for his family?

1 man's overcoat	\$11.50
1 man's suit	10.75
1 man's sweater	2.98
1 man's hat	1.00
2 suits men's underwear	1.18
1 woman's suit	5.00
1 woman's separate skirt	1.98
1 woman's silk blouse	1.95
1 woman's petticoat	.69
1 woman's hat	2.98
1 pair woman's shoes	1.95
2 suits woman's underwear	.98
2 boys' suits	3.18
2 boys' overcoats	4.50
6 boys' blouses	2.00
2 boys' hats	.90
2 boys' sweaters	3.90
6 boys' hose	.90
2 little girls' coats	7.96
4 little girls' wash dresses	4.00
4 suits underwear	1.56
2 girls' hats	.98
12 children's handkerchiefs	.18
	<hr/>
	\$73.00

These prices were advertised in a Washington, D.C., paper, January 28, 1916.

Will prohibition help the merchant, groceryman, baker, milkman, farmer, tradesman, landlord, carpenter, mason, bricklayer, plumber, paperhanger, streetcar, gas and elec-

tric light companies, when the \$2,500,000,000 now spent in the United States for liquor is spent instead for better shelter, food, and clothing, and other comforts and luxuries of life?

Will the present barkeepers, drivers, and brewery workers be worse off making, selling, and handling \$2,500,000,000 worth of the comforts of life than they now are making and handling that which destroys life?

Prohibition will make better, finer citizens of the boys and girls now growing up. They will be better housed, clothed, fed, and educated, and

Merchants Will Sell More Goods!
—From *The Amethyst*, May, 1916.

THE AMENDMENT

The adoption of the Eighteenth Amendment in January, 1920, brought a shift in the temperance program. An editorial on this historic event called upon the churches to complete the task by strict enforcement of the law. There was great optimism that the evils of the liquor traffic would pass away if only the saloons could be kept closed. Patriotism and campaigns against lawlessness received a lot of attention in the prohibition years.

The staff also gave some new emphasis to the causes and treatment of alcoholism:

The task is not finished. It is only well begun. The law must be enforced fearlessly and honestly. There is no other one thing that will bring prohibition into ill repute as will lax enforcement of the regulations laid down.

Let no man be elected to any office, no matter how insignificant it may

appear to be, let alone to a position of influence and power in state or nation, legislative, executive, or judicial, who does not stand square on this question of law enforcement. Prohibition will stand or fall with law enforcement or its lack. No prohibition state or community has ever gone back to license save because the law has not been enforced. Laxness disgusts good people and in time will cause even the best to reverse their policy.

Let every voter be a prohibition partisan first, last, and all the time. That is the noblest party allegiance that the land can know.—From *The Amethyst*, January, 1920.

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OUR NEW NAME

The General Assembly in 1919 at St. Louis enlarged the work of the Board of Temperance "to include family welfare, social hygiene, marriage and divorce, profanity, social amusements, and kindred subjects." The General Assembly considered the whole subject of social hygiene a broad and important one, and *The Amethyst* noted in July, 1919, that "the Federal Government is soliciting the co-operation of religious agencies in the prosecution of a vigorous campaign on this subject."

The Amethyst was retitled *Moral Welfare* in 1920, and reflected the broader scope of Presbyterian social concerns.

Then, as now, some Presbyterians had to be convinced that social responsibility was "within the proper and natural bounds" of the church. Modern readers will wonder how Charles Scanlon's editorial of September, 1921, on "socialized religion" was received by both conservative laymen and the theologians:

Humanity tends to extremes. This is very true in social and religious matters as well as in other things. One school of thought hopes and desires and labors to settle all problems by some kind of sociological cure-all. Another school of thought is confident that such a method will be ineffective and endeavors to cure the ills of the individual and society on a purely religious basis and by direct religious effort. It is the old question of the individual versus society.

Without attempting to decide or even to discuss the merits of the question, when carried to its logical conclusion or practiced on a large scale, it is nevertheless true that in America we have had many of our important institutions socialized to protect the weak against the strong and more nearly equalize the opportunity of the less fortunate and the more fortunate.

Those who believe that religion alone is the solvent of all ills should remember that sometimes an indirect means is more effective than a direct effort.

In a democracy where the strength and security of the government rest upon the loyalty and intelligence of the masses, it is of the utmost importance that the people be kept in close and intelligent sympathy with the government. In order that the church or any of its agencies may render its largest usefulness and highest service it is necessary that the principles and methods and activities of such an agency shall be known and understood by the people.

No other church exceeds ours in the scope and variety of the social

and moral welfare work which it undertakes. No similar agency accomplishes more with a given amount of money or is more influential denominationally or interdenominationally within the scope of its activities.

The church ought to speak and must speak with reference to certain other great social questions just as she did with reference to the liquor traffic. Thus only can she discharge her whole duty and make her influence potent and powerful.

WATCH YOUR LANGUAGE!

The sin of profanity is an inexcusable, useless sin.

It is silly.—Profane men don't think so. They say "It lets off steam." An explosive expletive may let off steam, but why need the exclamation be irreverent or coarse? Why need God's holy name be dragged in or the revered name of the Savior of the world?

The headmaster of a boys' school was much concerned about a lad who was addicted to the habit. The master came to the conclusion that harsh hissing sounds would ease excited nerves as well if not better than the sacred syllables. So he had a heart to heart talk with the boy and suggested that he substitute "shredded wheat biscuit" for the swear words he had been in the habit of using. The hissing sibilants served the purpose well. Swearing is unnecessary.

It is poor policy.—It does not improve one's reputation. It smirches it. What young man seeking a position would want it written into a letter of recommendation. "He is well known as a profane young man. He is very adept in the use of both common and unusual swear words?"

It is bad manners.—Open swearing and cursing is inconsiderate of the religious feelings of others. Blasphemers know it is selfish and if not too much calloused by their sin are heartily ashamed of it.

It is bad language.—Not only is it bad language in a moral sense but also in a grammatical sense.

Swearing is a sin.—It is in contravention of one of the Ten Commandments: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Its spirit is directly against the first table of the law, for profanity is the voice of irreverence.

It is practical atheism. Some guilty of this sin say, "I did it without thinking!" This confession carries its own condemnation. God is far from the thought of them who take his name in vain. To them he is not.—From *Moral Welfare*, December, 1921.

COMMENTARY ON THE TWENTIES

Through the roaring twenties *Moral Welfare* continued its resolute efforts toward social improvement.

When the sixteen boards of the church were merged into four by General Assembly action in 1923, the Department of Moral Welfare was lodged with the Board of Christian Education. Among the subjects handled by the department were prohibition, Sabbath observance, family and juvenile welfare, social hygiene, and humane education.

After World War I editorials and articles edged over into concern about our national economy, and the measures needed to outlaw war. *Moral Welfare* confidently argued the case for joining the League of Nations, and for taking the "fat profits away from the munitions makers."

The November, 1921, issue of *Moral Welfare* was devoted to "the claims of international justice and good will." But social reform was still largely treated in terms of personal morality:

THE LEAGUE OF NATIONS

Whatever issues are before the people, and there are important ones, it is probably true that the League of Nations is the dominant issue of the present campaign. That the human race should go on forever settling its international differences by destruction and slaughter seems unbelievable. If humanity is incapable of devising any rational means of settling disputes, we are, indeed, weaker than we often think we are. . . .

Why, when all other civilized nations are going into a league to substitute law and order for chaos and

anarchy, peace for war, conservation for destruction, the United States should stand out is beyond the comprehension of people who do not know the rancor and bitterness of our partisan prejudice.

America is, and in increasing measure must be, a part of a larger world than heretofore. In the end America must associate herself with other nations in an intelligent effort to reduce the cost of militarism and prevent war. The millions of church members in America led by multiplied thousands of pastors desire and should demand that those who represent them in governmental affairs should bring the waste and

wickedness of war to an end, so far as it lies in their power.—From *Moral Welfare*, November, 1920.

We do not believe that the millennium has yet arrived or that all men can be trusted to be honest and unselfish and good, but we do insist that the preparation for war provokes and promotes war. We do insist that rational men who desire to deal justly with all people will devise and establish courts for the adjudication of international differences just as they have done for personal differences and for the same reason, namely, that a contrary course is wasteful, wicked, and irrational.

What we plead for is that nations shall prepare for peace and not for war, that they make a purposeful, determined effort to understand and trust each other rather than to harbor suspicion, imagine evil, and prepare to destroy each other.—From *Moral Welfare*, November, 1921.

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MOTION PICTURES

If the record of the twenties shows certain theological blind spots, it also shows particular social insight and the skill of the staff in directing large-scale inquiries and stirring up national interest. The following report of motion picture studies points up excellent study conference procedures which have yet to be improved upon. To bring together all groups concerned with an issue is still valid in a democratic society. Gatherings of churchmen, movie producers, distributors, censors, actors, and actresses made even a cleanup campaign glamorous business:

More than ten years ago the Presbyterian Church, through what was

then its Board of Temperance, began the study of motion pictures, but it was not until on the initiative of the Standing Committee of its General Assembly of 1922 that a systematic study on an extensive scale was undertaken.

The Assembly of 1922 instructed its Board of Temperance and Moral Welfare to call a national conference of religious agencies and other interested organizations to consider this subject. The conference was held in Washington, D.C., in December of the same year. After two days of discussion it was decided that the situation necessitated some form of regulation of the large and increasingly influential motion picture enterprise and that State and Federal control promised the most satisfactory results. This action was reported to the Assembly of 1923 and approved, with instruction to continue the study.

[In February, 1924, and again in January of 1925 the second and third conferences were held, both interdenominationally sponsored.]

—From *Moral Welfare*, June, 1925.

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BETTER CITIES

Another excerpt in this section illustrates the department's early interest in community structures and organization. The points for evaluating "better cities" sound quite up to date:

Dr. W. A. McKeever, Director of the Department of Family and Juvenile Welfare, of the Board of Temperance and Moral Welfare, sometime ago instituted what is popu-

SOCIAL PROGRESS

larly known as the "Better Cities" campaign. Under this plan the best city in which to rear a family is determined by ten points agreed upon, to be decided by judges appointed for the purpose. The Rotary Club of Shawnee City, Oklahoma, put up a cash prize of \$2,500 to be awarded to the city which in the judgment of the committee had the largest number of points in its favor and won its own prize by a narrow margin.

The points considered were:

1. Play
2. Industry
3. School
4. Health
5. Scoutcraft
6. Moral safeguards
7. Sociability
8. Religion
9. Service clubs and societies
10. Housing

—*Moral Welfare*, January, 1922.

BE KIND TO ANIMALS

For several years *Moral Welfare* included concern about "the hideous cruelties visited upon lower animals." The 1920 General Assembly added the subject of humane education to the work of the Board. True, there was theological basis for concern about men's stewardship of the creatures of God's creation. But frequently the claims for the cause in the annual Be-Kind-to-Animals numbers published between 1921 and 1930 seemed to be rather extravagant. The second excerpt below suggests some remarkable advice to local program planners, also an undercurrent of prejudice:

Children who are taught kindness to pets and other animals are more likely to be kind and thoughtful to each other in their play. Selfishness, lack of sympathy, lack of knowledge, lack of training in unselfishness, mercy, kindness, no doubt account for much harshness and selfishness in society and even in the home.

But aside from this reflex influence upon humanity it is mere justice and right to treat every living thing with consideration. When we are doing so we are not laying up any special bank account of virtue against which we can draw in moments of thoughtlessness or irritation, we are simply doing our duty and refraining from sinning against these creatures.—From *Moral Welfare*, March, 1921.

Nothing that I can say at this time is more important to the cause than the advocacy of universal humane education. The friends of animals stand as a unit in asking—might I not say demanding—that humane education be made part of the curriculum of every public and private school in the land. When that is accomplished we shall see in less than twenty years a race of humane men and women in the United States and as a result there will be less crime, less dishonesty, less intemperance, less immorality, less wrong doing and less wrong thinking.

Anticruelty societies are worthy and noble institutions and the national conventions of the humane societies are most excellent, as they bring together large numbers of friends and lovers of animals who

listen to the reading of papers on animal protection. After all is said and done the driver of a team hears nothing of the proceedings and the thought of being merciful to his horse.

How then are we to reach the minds and hearts of these drivers? It is a problem difficult of solution, but I offer a few suggestions, which may not have been offered before. First, send a humane lecturer to the teamsters' unions to address the members from the platform. Have addresses delivered from the after ends of trucks during the noon hour, in places where the largest number of drivers congregate to eat their midday meal. Invite the Roman Catholic clergy and Jewish rabbis (the Protestant ministry have already been invited) to preach a sermon once a year advocating the merciful treatment of animals. Let every society for the prevention of cruelty to animals in the large cities and towns secure the services of a

journalist to write short, snappy articles of human and humane interest for publication in the daily and weekly newspapers once a week or once a month at the least. Have two young ladies, accompanied by an older person as chaperon, go around town in an automobile and get drivers to sign a simple pledge something like this: "*I will be merciful to my horse,*" or "*I will not abuse my horse.*" When he signs, present him with a button containing a horse's head, also a copy of his pledge on a card.

Present a copy of *Black Beauty*, the Uncle Tom's Cabin of the Horse, to every driver who has proved himself really a friend of his horse.

When a man has been convicted of cruelty to animals send a copy of one of the humane periodicals to his home for three or four months or longer. Even if he himself does not read it, his wife, mother, sister, or child may read it.—From *Moral Welfare*, April, 1923.

SUPERMEN REPORT

In the scope and variety of the work accomplished, the territory covered, the number of people reached by public address, the institutions visited, the literature distributed, and the money received, the year closing March 31, 1921, exceeds any other in the forty years' history of the Board of Temperance and Moral Welfare, and yet many of the most vital things cannot be tabulated.

Dr. Winfield S. Hall, Director of the Department of Social Hygiene, during the year has visited 201 towns and cities in 27 states, has spent 195 days in the field, during which he gave 951 public talks and addresses in 291 colleges, universities, normal schools, and high schools, in which he spoke to 85,885 high school students, 42,185 college students, and 55,920 other adults, making an aggregate of 183,990. Comment is unnecessary.

Rev. John Steele, of the Department of Delinquency, reports that in that department there were 292 public addresses, 3,114 personal interviews, 199 jails and prisons inspected, and 34,613 miles traveled. This includes not only what Mr. Steele himself did, but his two associates, though the work of the latter did not include extensive travel or numerous addresses.—From *Moral Welfare*, May, 1921.

The magazine columns often reverberated with righteous wrath. Clearly it was the duty of good men "from more representative parts" to march to the polls, and to apprehend the transgressors. Little was written about compassion and our common need of forgiveness and grace:

It was reported recently in a public meeting that 94 per cent of the voters in certain districts in New Jersey known for the questionable habits of many of their people, registered and voted while less than 50 per cent of the Christian people from the more representative parts of the city went to the ballot box. As long as this habit continues the church must not complain if it is dominated by the slums.

Let our ministers without fail urge the patriotic duty of good people going to the polls. It is thus only that a democracy can vindicate that form of government.—From *Moral Welfare*, October, 1924.

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BERGDOLL THE PATRIOT

Grover Bergdoll, draft evader, has received a good deal of publicity of an uncomplimentary nature.

The Government has spent a good many thousands of dollars in its hunt for him, and now that he is coming back to serve out his sentence for evading military service the incident may be considered closed. It is hard to get away from the results of wrongdoing.

But why pick on Bergdoll?

There are thousands who are even more openly disloyal—and they "get away with it" too.

They are fellows who mock at the Eighteenth Amendment and openly

defy the law. Some of them are editors of great newspapers; some are senators and representatives in Washington; some are governors of great states; some are members of state legislatures; some are judges of our courts; others are private citizens, business and professional men, lawyers, doctors, merchants, thieves, rarely a Sunday school superintendent—like Allen, of New York, who cast the deciding vote against the enforcement law in his state and is now counted on by the wets to block temperance legislation in the next assembly; occasionally a preacher, in name but not in life.

And these modern Benedict Arnolds, and the women who think and act like them, are worse than Grover Bergdoll!

Bergdoll's sin was a negative one; he failed to come to the help of his country against the foe. That is bad; no one will minimize it.

But these others not only fail to come to the help of law and order; they deliberately break down law and order; they should every one be prosecuted for assisting the foe under the "aid to the enemy act." Treason to their Government and its Constitution, its flag and what it stands for, is the mildest name by which their conduct should be called.

*And there is no more despicable person in all the world than a traitor. Place that brand on all those who lend their influence against good government. Send every violator on the first offense to prison. Away with trivial fines and suspended sentences. Let the law have its way with all traitors.—From *Moral Welfare*, September, 1924.*

WORLD PEACE

Several actions of General Assembly strongly affirmed the responsibility of the churches to work for international peace. Pronouncements supported membership in the League of Nations, the Court of International Justice, and the Kellogg Peace Pact. Many pages of *Moral Welfare* urged active co-operation of the churches in studying the causes of war, creating informed public opinion, and pressing for the reduction of armaments:

At the last meeting of the General Assembly the question of further disarmament and world peace rested heavily on the hearts of the delegates. By unanimous action, the question was referred to the boards and agencies of our church.

Next to the completion of the campaign against drink and lawlessness, there is no other question more important before our land today. For a generation yet to come the financial burden entailed by the last war will rest heavily on our nation, slowing up all other activities, while no money will ever repay the loss of life, those deprived of health and strength, and the sacrifices made.

With all the energy at its command the Presbyterian Church will wage the fight for a warless as well as for a saloonless nation and world!
—*Moral Welfare*, September, 1924.

RELIGION AND THE SOCIAL SCIENCES

On March 21, 1927, Dr. Charles Scanlon, General Director of the Department of Moral Welfare, died, and the May, 1927, issue of *Moral*

Welfare was devoted to memorial resolutions and tributes. J. W. Claudy and R. H. Martin became co-editors of the magazine. Dr. Claudy, as acting general director described the work of the department in February, 1928, commenting on the shift in the alcohol program from prohibition to "education for abstinence" and "enforcement of the Eighteenth Amendment by competent and trustworthy servants of the law." World peace, Sabbath Day observance, social hygiene, narcotics, juvenile welfare, juvenile delinquency, and prison reform continued to be the order of the day. The department was deeply interested in scientific studies, but its seismograph did not record the economic upheavals that followed the stock market crash.

Several articles attempt to analyze man as a social being and the relation of religion to the social sciences. Winfield Scott Hall described in "The Church and Society" in December, 1928, the process of man's "socialization" with the church as "Christ's Kingdom on earth, organized to do his service," and society as a brotherhood, concluding that:

- Each individual member of this Brotherhood (Human Society) must be held responsible for his acts so far as they concern, directly or indirectly, the well-being of society.
- Individual orientation in society is a process which may be called socialization. *Socialization is progressive in each individual* and may be greatly facilitated and hastened by wise guidance and instruction.
- The student of society finds that there is a remarkable harmony between the findings of the sociologist and the teaching of Christ.
- *Jesus of Nazareth is the outstanding example in all human history of perfect socialization.*—From *Moral Welfare*, December, 1928.

THE EARLY THIRTIES

—Time of Tribulation

For the next decade the emphasis reflected the futility of war, the importance of education for peace, racial justice and understanding, and law enforcement particularly in relation to prohibition. A General Assembly resolution called upon the churches to "renounce war as an instrument of national policy and set ourselves to create the law of peace." Extensive program suggestions, including study of the message of the third study conference on "The Churches and World Peace" were given for Armistice Week.

The department had abounding optimism and faith that peace education and enlightened intelligence would prevail against any threat of war. It was assumed that applied science would make the world a neighborhood; and that "the dominance of world-wide business is melding it into a complex commercial unit." In an editorial, November, 1930, Dr. Claudy wrote:

THE present appears to be the day of peace interest and promotion. In spite of rumored wars, there is a general belief extant that civilized nations will never again enter upon another such devastating conflict as the World War—this, despite the fact that, obviously, trouble is brewing in China, India, and South America.

Why may we be optimistic about the future? Two hopeful explanations stand forth in bold relief under a critical examination of the attitudes of mankind. First, humanity realizes that another war would mean relative, if not absolute destruction of practically all that civilization has builded through the centuries. We are slowly realizing that

another war on a large scale would literally annihilate populations and obliterate cultures in their entirety, and we believe in the possibility of educating people to believe in peace.

Second, we possess an unlimited faith in the education of peoples; in the efficacy of imparting knowledge guided by the wisdom of discerning and spiritually minded individuals. . . . We believe that we can motivate people to see clearly, to weigh calmly, to look for causes. We intend to act as an enlightened intelligence may direct our efforts. Mankind must no longer react to the propaganda of political and economic interests. From the critically intelligent attitude of mind has sprung the League of Nations, the

treates and pacts leading to disarmament and the numerous peace organizations, the fruition and reward of untiring efforts to banish the stupid and worthless specter of war from the world.—From *Moral Welfare*, November, 1930.

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PEACE!

International affairs and education for peace were major concerns of Dr. J. A. Stevenson, who came to direct the department late in 1930. The following excerpt from an editorial in 1934 expresses his passion for peace:

It is a long time since Jesus said, "Blessed are the peacemakers," and the world is still at war. Yet much progress has been made. Not long ago, nations boasted about their war achievements. Now not even a semi-civilized nation will assume responsibility for causing a war. All recent wars have been wars of "self-defense." The mind of the world has experienced a revolutionary change with regard to war. Wars do not just happen; they are products.

The Christian church must teach the world that war is a discredited, outmoded, bad habit that belongs to an undeveloped, uncivilized past. Especially must war be stripped of its glamour and so-called glory and be revealed to youth in all of its utter stupidity and bloody, heartless, hellish degradation. Thus will the mind of the world be progressively disarmed. We must deal with the causes of war. The profit must be taken out of it. We must have legislation that will compel all to help to pay and prevent any from making profit.

Many hopeful signs rise above the horizon. Never before have there been so many peace-minded people on earth, so many organizations laboring for peace, so many great denominations renouncing war, so many youth passionately promoting good will, and so many nations renouncing force. Sixty-two nations have signed the Paris Pact. The governments have placed peace on paper—the Christian church must not neglect the fundamental need for promoting peace with God. Humans will never live at peace with each other until they live at peace with God.—From *Social Progress*, November, 1934.

[In 1934, when the Board of Christian Education directed that the name of the department be changed to the Department of Social Education, the magazine *Moral Welfare* was retitled *Social Progress*. The first issue with the new name appeared in November, 1934.]

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VICTORIES FOR PEACE

These paragraphs from an article by Walter W. Van Kirk show that peace was an ecumenical concern and one of the major emphases of the denominational bodies affiliated with the Federal Council of Churches:

Even a cursory examination of the recent peace pronouncements of the various denominational bodies will reveal the extent to which the churches have resolved to withdraw their sanction from resort to war. The moral support of the churches has been assured to individuals who for reasons of conscience refuse to participate in war or in preparation

for war. The Northern Baptist Convention and the Presbyterian General Assembly have recommended that their respective boards and societies scrutinize their investments to make certain that their income is not derived from investments in companies engaged in the manufacture and sale of arms and munitions.

Continued interest is manifested by the churches in the procedures of the World Disarmament Conference. The politicians may talk all they like about the failure of the conference. Churchmen refuse to accept any such fatalistic view of the effort to reduce competitive armaments by international agreement.

The churches are well aware of the gravity of the present world situation. They know that the capital cities of the world are buzzing with the talk of war. They know something of the deep hostilities that divide races and nations. They know that the League of Nations has lost prestige; that the Peace Pact of Paris has been ignored; that the projected Conference on the Limitation of Naval Armaments is faced with the serious likelihood of failure. The churches sense the dangerous implications of the rising tide of nationalism in our own and other countries. They know that in many instances the states have sought to usurp the functions of the church. Christian thinking people are distressed beyond words over the rivalries growing apace in the Pacific. They look with misgivings upon the economic war now in progress among the industrial nations of the world. They know that God is upon their side and they also know that

God is more resourceful than all of the militarists and swashbucklers put together. Why should Christians fear? They don't. Those who really are fearful are those who have and who still traffic in the blood of their brethren. For them and for their kind the day of judgment approaches.—From *Social Progress*, November, 1934.

• NEW PROBING OF RACE RELATIONS

The department's concern for international justice led to some probing of race relations in the U.S.A., and efforts to achieve "race co-operation." The writings stressed "mutual understanding" out of which could come (1) correction of interracial injustices and the betterment of conditions affecting Negroes, and (2) "the improvement of those interracial attitudes out of which unfavorable conditions grow." A short history of the interracial movement was prepared by Dr. Robert B. Eleazer. A few excerpts follow:

The work of the Commission on Interracial Co-operation has been widely advertised as "an adventure in good will." It is that, undoubtedly, but it is something more. It is also an adventure in faith—a gamble on the essential soundness of human nature.

At the close of the World War, when the country was seething with interracial suspicion, distrust, and hostility, when race riots were flaring in widely separated communities, and threatening to merge into a general conflagration, the Commission's mediatory work was inaugurated in the hope of tiding over the crisis. Its promoters believed that if white and Negro people understood

each other they would not fight, and that if given the facts about any particular situation, the best of each group might safely be trusted to try to do right about it. They believed that Negroes were both capable and worthy of having a say-so in dealing with the problems affecting them. They believed that white people in turn could be appealed to successfully on the basis of good will, justice, and fair dealing. The Commission undertook, therefore, the stupendous task of establishing across the South thousands of points of interracial contact through which mutual understanding might be created and the facts discovered and acted upon.

The results have been notable. Assistance has been rendered in hundreds of educational enterprises for Negroes, involving millions of dollars; health campaigns have been promoted in every state, hospitals established, clinics conducted, public nurses employed; lynchings have been prevented, and in a few cases members of lynching mobs have been prosecuted and sent to the penitentiary; legal aid has been extended to scores of helpless Negroes who were being intimidated, persecuted, or exploited; sewers, street paving, water, lights, library facilities, rest rooms, and other civic advantages have been secured for Negro communities; parks, playgrounds, and pools have been provided; Negro welfare agencies have been included in community chests; day nurseries and social centers conducted; colored probation officers secured—these are among a multitude of actual results achieved. In Atlanta, as one example, the interracial com-

mittee brought about an agreement by which \$1,250,000 out of a single bond issue was expended for new Negro schools.

It should not be understood from the above that the race problem has been solved. There are still vast areas of prejudice that have scarcely been touched, vast realms of injustice that so far have proved impregnable. It is true that the confidence and support of the South's intelligent leadership have been secured in a surprising degree; but the mass mind is still largely untouched except by indirection. A beginning has been made, however, and a hopeful one.—From *Moral Welfare*, March, 1930.

Lynching was justified through the years to defend the honor of white womanhood. Dr. Eleazer reported the following conference of Southern women dealing with the problems of lynching:

Gathered in Atlanta are two dozen white women from the states of the Old South, called together by the Director of Woman's Activities of the Interracial Commission. All are prominent in church and civic organizations. They have come to discuss the resurgence of lynching in 1930 and to face their responsibility in relation to this crime.

They agree that they can no longer remain silent, while lynchers hide behind their skirts. Lynching, they say in an address to the public, "is not a defense of womanhood or anything else." Definitely they put themselves on record "as opposed to this crime in every form and under all circumstances."—From *Moral Welfare*, March, 1931.

RACE RELATIONS AND THE CHURCH

An article on race relations and the church by Roy Wilkins, now Executive Secretary, National Association for the Advancement of Colored People, pointed out that more than "tolerance" and "understanding" are needed to achieve social justice:

For decades our American Negro population has looked with amused skepticism, more often than not tinged with bitterness, upon the money and zeal with which the church has carried to foreign lands—to the supposed "heathen"—the basic doctrine of the fatherhood of God and the brotherhood of man. All the while here at home, under its nose, indeed, often in its very pews, intolerance, passion, prejudice, bigotry, and hatred have flourished like the green bay tree.

The church has not been unaware of its hypocrisy in the field of race relations and has initiated programs to correct its faults.

Fortunately the church has progressed past the stage where it felt tea and cakes after a committee meeting satisfied its obligation to its darker brothers. Likewise there is growing the feeling that a mere exchange of pulpits and choirs once a year (a helpful forward step at the time of its inauguration) is not a sufficient discharge of duty. . . . For governments may plead expediency, the commercial world may plead profits, but the responsibility of the church is clear: if it is truly the earthly machinery of Him who said that all the Law and the Prophets should be built upon the two commandments, "Thou shalt love the Lord thy God . . . thou shalt love thy neighbor as thyself," then there can be no compromise with passion, prejudice, expediency, and bigotry. Only upon this uncompromising espousal of the cornerstone of its tenets can the church build the enduring spiritual power without which it cannot survive.—*Social Progress*, October, 1935.

EGGS AND OMELETTE

Moral Welfare has often been called the "War Department" of our church. So much prominence has recently been given to certain other subjects that the title may now be disputed, but the fact remains that the subjects committed to this department necessitate dealing with the sins and weaknesses and follies and mistakes and limitations of mankind. It is not pleasant constantly to handle questions of a negative character, but so long as humanity remains what it is, the Ten Commandments will be necessary.

It is true that we have never been able to make much use of feather dusters as weapons of warfare in successful combat with giant evils. We need something stronger than an atomizer filled with rose water or cambric tea to cleanse the home, the church, and the state of certain evils which attack them. We cannot, therefore, always use soft words and diplomatic phrases. We must talk plainly in order to be understood and work effectively. If good people sometimes are hurt, it is not because we aim at them but because they get in the range of the guns which are playing upon the citadels of evil we are trying to destroy.—From *Moral Welfare*, June, 1925.

TRANSITION

In his last editorial before retiring as editor and general director of the Department of Social Education, Joseph Albert Stevenson wrote of the need for penitence of the church—a departure from “the genial optimism which had been such a deplorable characteristic of American thought in the last generation.”

May we be driven to a Gethsemane understanding of sin, to the Savior from sin, and to a complete surrender to the will of God so that we will do his will even if called upon to live sacrificially for it. Then shall we not so much blame the world for her sin as we shall seek the causes of this world tragedy in the futilities of the church and in ourselves. The conversion of the world is undoubtedly closely related to the penitence of the church. May there be born of this penitence a new understanding, a new purpose, a new power to seek first of all the Kingdom of God and his righteousness.—From *Social Progress*, November, 1936.

In the same issue, Dr. Harold McAfee Robinson reported on the action of the General Assembly of 1936, which created the Department of So-

cial Education and Action with enlarged functions and importance by bringing together the Department of Social Education in the Board of Christian Education and the Unit of Social and Industrial Relations in the Board of National Missions. He commented on the research and educational procedures to be used by the new department as those “which will be effective in the collection, analysis, and publication of objective and reliable facts in the whole field of the department’s function.” He, too, was aware that the Christian church must examine itself, and “the quality of life in the visible church,” since “there is little use in discussing the function of the Christian church in the world until we have come to some understanding of the fact that it is, in the long run, the quality of life within the Christian community which teaches the world.”

Dr. Charles J. Turck, ruling elder, lawyer, and president of Centre College, succeeded Dr. Stevenson. Associated with Dr. Turck was Dr. John McDowell who transferred his staff relationship from the Unit of Social and Industrial Relations of the Board of National Missions to the new department in the Board of Christian Education.

To point up the fact that “the church is set in a world of conflict” *Social Progress*, November, 1936, reprinted the declarations of five major

denominations, including the 1934 pronouncements of the Presbyterian Church in the U.S.A., repudiating war. In these excerpts the editors briefly listed some events that indicated the tension in the world:

Italy has invaded Ethiopia with bombing planes and poison gas and has seized territory, taking a nation, in the face of the moral condemnation of most of the peoples of the world.

The London Naval Conference broke up without extending the restrictions of the Washington Treaty of 1922 or accomplishing any other significant agreements.

The devastating civil war in Spain has aggravated the bitterness of class antagonisms in other nations, thus increasing the danger of civil strife over a wider area.

The War Department is extending the hold on our schools and colleges through an expanding Reserve Officers' Training Corps program, supported by increased appropriations.

The Senate has defeated action looking toward the adherence of the United States to the World Court.

In the next month's issue the new leaders of the department called for a more "accurate and clear understanding of the integrating and disintegrating forces in human society and a search for the whole truth and its fearless expression, allowing others the same freedom of speech and expression that we claim for ourselves."

With the enlarged scope and function of the department came a strong emphasis on international affairs, economic justice, the social responsibilities of both management and labor. Continued assessment of race relations called for confession of the

church's own failure and rebellion against the will of God. Articles raised pointed questions about the four segregated synods in the South, the effects of "poverty, ignorance, squalor and lack of opportunities for Negro people in all parts of the U.S.A."

Editorial comments in 1937 dealt vigorously with war and the threat of war as "the supreme issue" before American Christians, supported with equal vigor a living wage for all workers, Federal legislation outlawing lynching and child labor. There were also editorials and substantive articles analyzing the effects of repeal of the Eighteenth Amendment.

PRESENTING PAGEANT

With this issue [December, 1937] SOCIAL PROGRESS changes its form, its name, and to some extent its purpose and content. SOCIAL PROGRESS has been the publication of the Department of Social Education and Action of the Board of Christian Education, through which the department has sought to emphasize the relevancy of the gospel of Jesus Christ to the moral, social, economic, national, and international issues of our time.

The Board of Christian Education on January 1, 1938, will begin the publication of a new type of religious journal for the entire membership of the church, to be called *Pageant*, as it presents in illustrated form the matchless panorama of Christianity confronting at all points the challenge of the world. *Pageant* will thus tell in new form the story we have tried to present in SOCIAL PROGRESS, but it will also be a more inclusive representation of the total Christian experience, as becomes a

journal of and for the entire church. By picture and by text, *Pageant* will present the whole gospel that continues to turn the world upside down.

SOCIAL PROGRESS RESUMED

With the June, 1939, issue, **SOCIAL PROGRESS** resumed publication suspended temporarily with the issue of December, 1937. The magazine was published monthly thereafter except for the summer months of July and August.

SOCIAL PROGRESS, as the organ of the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, endeavored to fulfill the charter of the department as prescribed by the General Assembly of 1936:

"First, the recognition of the truth that righteousness can be realized in the complex conditions of modern life only through the application to all human affairs of the principles of the Kingdom of God as taught by Jesus Christ; that the Presbyterian Church is under obligation to show how these Christian principles apply to all social, moral, economic, national, and international relationships in our day.

"Second, a constructive, co-ordinated and comprehensive program in terms of definite objectives for the whole field of social welfare."

Within the broad provisions of this charter, the magazine operated to bring information, interpretation, and guidance to all ministers and laymen who take literally the command of Jesus to love God and their

neighbors and who recognize, as he did, that justice, mercy, and faith are the weightier matters of the law. In a period of social disillusionment, Christian believers in brotherhood must not lose heart. "It is not too late to build a better world." We build with Christ the Master. The story of that building is the theme of **SOCIAL PROGRESS** and the fulfillment of "Thy Kingdom come."—From *Social Progress*, June, 1939.

PRESBYTERIAN BLUE

Volume XXX came out with a new stylized cover printed in decorous Presbyterian blue, and equally decorous paid advertising. Each issue continued reviews of books and films, radio, music, and drama news, listing of reference materials, and a monthly calendar of events important to local churches and judicatories. A short section of notes and program suggestions for presbytery committees was called **SEA Bulletin**. Spring issues added "Sanctuary" pages of worship material, short news capsules, and "Facts and Figures" that summarized results of studies made and reported by the department. The subscription rate was also increased to fifty cents a year. All church officers and active lay persons were urged to subscribe.

When the editor and general director of the department left in August, 1939, to become the president of Macalester College, he asked this question of *Social Progress* readers:

Do we believe in **SEA**?

The fundamental question that this department must insistently present to the churches is whether the churches believe in what the General Assembly has said and has done. The retiring director has had

an unusual experience in this matter. As a layman in college work, he found no criticism of his oftentimes feeble efforts to stand for Christian principles on public issues. As a Board secretary, he faced continual questioning as to whether his advocacy of these measures was a proper part of the church's mission.

If the Presbyterian Church does not believe in an educational program that will attempt to understand how the gospel of Christ can be applied today to the social, economic, moral, racial, and international problems of our time, it should have the courage to say so, and those who cannot understand Christianity apart from its social meaning can find another fellowship to sponsor them. But if the Presbyterian Church believes in this cause, it must not shunt this department into a ten minute *pro forma* report at a presbytery, or a subcommittee of a busy standing committee of a synod (it is still less than that in the largest synod of the church, Pennsylvania). It must not leave these tasks to its youngest (often its most gallant) spirits. This department must have access to the greatest churches as well as to the least, and it must have the outspoken support of the leaders in synod and presbytery.—From *Social Progress*, September, 1939.

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WAR AND CHRISTIAN CONSCIENCE

In December, 1939, Charles J. Turck was succeeded as director and editor by Cameron P. Hall, pastor of the University Presbyterian Church and Student Center, Madison, Wis.

Volume XXX presented several articles and editorials about the churches and war. Many Presbyterians who abhorred war proposed a revision of Chapter XXIII of the Confession of Faith. The following statement by "The Friends of Revision" reviewed the status of the movement:

A renewed effort is being made throughout the Presbyterian Church in the United States of America to secure a revision of Chapter XXIII of the Confession of Faith dealing with the civil government, the relations of church and state, the duty of Christian citizens, and the attitude of the church toward peace and war. The presbyteries are being asked to request General Assembly to resubmit a revision of this chapter which was approved by the 1938 General Assembly and failed to receive the necessary two-thirds vote of the presbyteries by a very small number. In the church year 1938-1939, 169 presbyteries voted in favor of the overture, and 65 voted against it, which is more than two thirds of those taking action, but lacked 15 votes of being two thirds of the entire number of presbyteries as required by the law of the church.

The sponsors of the new movement believe that the important matters set forth in the proposed revision of Chapter XXIII should be kept before the church, and they believe that a resubmission of the revision will result in its adoption. The principal point at issue between those who favor the revision and those who oppose it concerns the attitude of the church toward war. In the original Chapter XXIII, which was adopted by the Presbyterian Church in 1729, war is recog-

nized as an appropriate method for maintaining piety, justice, and peace. While the Presbyterian Church has never denied that circumstances may arise in which Christian citizens may properly take part in war, it is believed that the prevailing opinion of the church to-day would make such participation in war, not a matter to be determined by the magistrates or civil rulers alone, but by the conscience of each individual Christian who in his own right determines what attitude he will take toward war.

The proposed revision recognizes this right of conscience and thus transfers specifically to the war issue the principles of liberty of conscience which are expressly set forth in Chapter XX of the Confession of Faith.—From *Social Progress*, September, 1939.

Hitler's ruthless rise to power gave SEA leaders ample cause to be concerned about American freedoms and the particular Reformation doctrine that "God alone is Lord of the conscience." June, 1940, *Social Progress* featured a symposium on conscience. Thirteen leaders in the Presbyterian Church were invited by the editors to comment briefly on this great affirmation in the Confession of Faith. Following John A. Mackay's historical introduction, Sam Higginbottom, Moderator of the 151st General Assembly; John Foster Dulles, then an authority on international law; H. W. Prentis, Jr., president of the American Association of Manufacturers; Roswell P. Barnes, associate general secretary of the Federal Council of Churches; A. J. Muste, director of Labor Temple; Henry Sloan Coffin, president of Union Theological Seminary; Clarence E. Macartney, minister, First Presbyterian Church, Pittsburgh; and others stated their views.

That they were in such remarkable agreement, was in itself rather remarkable!

WOMEN'S CONCERNs

In this same volume, the broadening program objectives of Presbyterian women were reported "to meet the needs of the age in which we live. It (the national program) must include present-day problems such as race relations, international relations, temperance and industrial relations; which make all areas of modern life mission fields."

In June, 1940, Mary Amelia Steer, director of Women's Work of the Board of Christian Education, reported:

The Boards of National Missions, Foreign Missions, and Christian Education recommend to the synodical and presbyterial societies, and through the presbyterial societies to the local women's organizations, the establishment of the new office of Secretary for Social Education and Action in each of these organizations.

THE CHURCH IN A WORLD AT WAR

Social Progress agonized over the duties of Christian men and women in wartime and the relation of the church to the war effort. There was sober recognition that "neither a military victory nor the power to dictate the subsequent treaty is enough to win through to a lasting peace." In November, 1941, the department adopted "Postwar reconstruction" as its major emphasis for 1942, co-operating with the Commission to Study the Bases of a Just and Durable Peace set up by the Federal Council.

In June, 1942, in a symposium on the Church and the War Effort, Dr. John Bennett, then professor of Christian Theology at Pacific School

INTO OUTER SPACE

The earth is 238,850 miles distant from the moon, and yet if the cigarettes we consume each year were laid end to end they would build eight monorail lines from our planet to fair Luna, or two double-track roads, with 13,139 miles left over for terminals at either end.

In other words, we are smoking 5,189 miles of cigarettes each day, or enough to reach from San Francisco to New York, and then back again to Denver.

At three cents a mile our cigarette bill would pay the fare around the world 106,666 times, and our entire bill for tobacco would buy tickets for 279,861 persons who wish to circumnavigate the globe.—From *Moral Welfare*, January, 1922.

of Religion, and Dr. Harold L. Bowman, minister of the First Presbyterian Church, Chicago, wrote their answers to this question:

Assuming that human freedom as well as political and economic values are at stake, what is the function of the church in relation to war efforts?

The most important contribution of the church is the extension of our national vision concerning the issues at stake in this war. It will be a surprise to those who see only Christian reasons for shrinking from the violence against persons, which is the substance of war, to have this said; but Christians should be able to see more clearly the reasons for support of the war than citizens who are moved chiefly by conventional patriotism. They should see that this is a war for the freedom of all conquered nations; that this is a war for the Chinese and the Russian peo-

ple; that this is war for the deliverance of the people of Germany and Italy and Japan who were the first victims of the power against which we are fighting. There are many exiles from enemy countries in our midst who seek our victory because they love their fatherlands and see hope for them only in their defeat. We can have a sense of solidarity with them. . . .

But there is a problem that remains. A sensitive person involved in the deeds of war can hardly escape a spiritual wound. That will be especially true of the young people trained by churches that have had strong pacifist leadership. This spiritual wound should not be a sense of guilt in a legal context, yet it is more like a sense of guilt than anything else. It can be met only by divine healing, which is included in what the church has always called "forgiveness," though again the context is not legal. These contributions of the American church to the nation's war effort are not in conflict with the church's task as critic of the nation or with the church's life as part of a world community of Christians to which German and Italian and Japanese Christians belong.—John C. Bennett.

The church is to furnish, in the midst of struggle and peril, the patterns of that brotherhood which we believe humanity must someday approximate. If we cannot maintain fellowship between those who differ, an inclusive comradeship across lines of secular cleavage—yes, even a fraternal, unhatful concern for our enemies—then what right have we to claim to be the ambassadors of

a way of life which will unite races and nations? Set amid nations at war, the Christian church, both in the righteous ends it espouses and the loving means it uses, should be a foregleam of that Kingdom in which God's will is done and justice covers the earth "as the waters cover the sea."—*Harold Leonard Bowman.*

Legislative news and analyses showed that the department was aware of the fact that war had brought sweeping changes in the powers of the Federal Government, with such agencies as the War Production Board and new alignments of social and economic groups. Housing and nutrition particularly for workers in war production areas, protection for miners and antipoll tax laws, had high priority for migrant workers, allowances for the families of enlisted men, antilynching on the list of editorial worries. The Fair Labor Standards Act of 1938, popularly known as the Wage and Hour Law, prohibited the transportation of goods manufactured by workers under sixteen years of age, and ruled out child labor in industries.

The church was also concerned for religious liberty and the rights of conscientious objectors, and supported plans for civilian public service camps for "alternate service at work of national importance to be done by those who because of religious training and belief could not participate in military training."

The social implications of the church's ministry to war production workers in industrial defense areas were also spelled out, emphasizing the unbelievable dislocation in the lives and occupations of the millions who worked around the clock in shipyards, powder and shell-loading plants.

Many practical suggestions were presented monthly in "The Workshop," beamed to the SEA committees of presbyteries and local churches. These stressed what various kinds of churches needed to do to "be a constructive force in the community." Presbytery and presbyterial leaders contributed workshop items and this "department" served as a program exchange for large and small churches, churches in college towns, town and country churches. Significantly not much appeared for the church in the changing urban community.

WOMAN'S SUFFRAGE

The Board of Temperance had a high respect for the rights of women. Two attractive and able women staff members carried their full share of field work and were described as effective and persuasive speakers.

The Board took a clear position on woman's suffrage. In 1917 the General Assembly adopted a resolution supporting suffrage, three years before the Nineteenth Amendment had been passed, extending to all women the suffrage that they had already won in some states.

"The advance of the movement for woman's suffrage is as inevitable as the tides. By what possible right did the men of the country or any other country arrogate to themselves the privilege of the franchise while excluding that portion of the population which facts everywhere show to be more law-abiding and less criminal than the other half? In intelligence, virtue, wisdom, patriotism, self-sacrifice, and every other qualification that justifies a nation in respecting and trusting its citizens, women are certainly not second to men."

1940's

Emphasis on World Order

Volume XXXIV of *Social Progress* (September, 1943—June, 1944) clearly repudiated isolationism, affirming that the General Assembly has stood for years "for world order through international co-operation as against world anarchy through national aloofness." The 155th General Assembly in May, 1943, adopted both the Report of its Special Committee on a Righteous Peace, and also the Report of its Standing Committee on Social Education and Action. These reports called upon Presbyterians to dedicate themselves to winning an enduring peace through (1) commitment and co-operation with other religious bodies in observing World Order Sunday; (2) study of the theme "The Christian Church and World Order"; (3) action supporting Congressional approval "along the lines contemplated by the so-called 'Ball Resolution' whereby those branches of government (Senate and House of Representatives) will make clear that they will join in the establishment and support of international organizations appropriate to maintain world order and suppress future attempts at military aggression." General Assembly also commended to the church "for thorough study and appropriate action" the Statement of Political Propositions of the Commission to Study the Bases for a Just and Durable Peace.

Suggestions for acting on the theme "The Christian Church and World Order" were contributed for five successive months and published in the World Order Round Table: Observance of World Order Sunday in local churches in November; participation in World Community Day by church-women; what young people can do for peace—all very specific as to method and substance. The series concluded with the reports of five Presbyterian ministers on what their churches did in the world order emphasis.

A series of articles by Vera Micheles Dean, research director of the Foreign Policy Association, pondered the future of Europe, East-West relations, and possibilities of postwar collaboration of the anti-Axis nations. These were reprinted as a service to *Social Progress* readers from *Foreign Policy Bulletin*. A few of Mrs. Dean's ideas are quoted below:

ALLIED statesmen are beginning to acquaint their peoples with the outlines of the world order they expect to see emerge from the conflict. The degree of unanimity already

achieved in this country, on the surface at least, was recently revealed. Following the statement of the Republican Postwar Advisory Council on September 7, expressing

support for postwar participation by the United States in an international organization, Secretary of State Hull in his broadcast of September 12 urged nonpartisan discussion of American collaboration with other free nations after the war. Nor did the almost simultaneous suggestion by Mr. Churchill and Governor Dewey that a first step toward world order is the continuance of collaboration between Britain and the United States—Mr. Dewey did not hesitate to use the word “alliance”—evoke the hostile reaction that might have been anticipated at an earlier stage of the war.

Yet many people in this country, and many more in Asia, Latin America, and conquered Europe, still fear that an Anglo-American understanding, whether formalized into an alliance or not, and whether or not expanded to include Russia and China, may turn out to be a substitute for international organization, or even an attempt to circumvent its formation . . .

In the first place, what Mr. Churchill proposed in his Harvard address was the maintenance, in the postwar period, of the machinery of collaboration developed by Britain and the United States during the war—machinery in many phases of which Russia, China, and others of the UN have participated. . . .

Conflicts between nations, as we should certainly have learned from the experience of two wars, are due not to any one single cause, such as the iniquity of munition makers, or the existence of cartels, but to a multiplicity of crisscrossing emotions and aspirations, some good,

some evil, that cannot be satisfied or alleviated merely by signing a peace treaty or establishing a world organization. The very fact, however, that Allied statesmen now incline more and more to shaping peace in the midst of war by a series of concrete decisions in specific cases makes it more imperative than ever that these piecemeal adjustments should be inspired by a long-range vision representing the interests, not only of the great powers, but of all human beings who struggle, suffer, and die in this war, often in complete ignorance of what the statesmen who seek to shape their destiny have in mind.—From *Social Progress*, November, 1943.

PILLARS OF PEACE

What the editor called the disciplines and responsibilities of peace received special attention in *Social Progress* during its thirty-third year. Here the department was taking a prophetic look to the postwar period. John Foster Dulles, then a member of the SEA Counseling Committee and Chairman of the Commission to Study the Bases of a Just and Durable Peace delineated the six proposals of the Commission and asked the people of the country to study them and seek their adoption. These “Pillars of Peace” were based on the belief that a just and durable peace can be formed “only within a framework of organized international collaboration.”

I. The peace must provide the political framework for a continuing collaboration of the United Nations, and, in due course, of neutral and enemy nations.

II. The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

III. The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

IV. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

V. The peace must establish procedures for controlling military establishments everywhere.

VI. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.—From *Social Progress*, May, 1943.

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OTHER WARTIME ISSUES

Several articles and workshops dealt with alcohol problems as these affected people in wartime, pointing up also the waste of valuable food grains in the manufacture of alcoholic beverages, and the aggressive efforts of liquor firms to sell alcoholic beverages in military establishments.

Workshop items in this war period described the church's ministry to alleviate hardship and injustice, in the Japanese Relocation Centers, and services to men in uniform and their families; the importance of community surveys to determine housing and welfare needs, living conditions in

trailer camps, child-care services for the millions of working mothers recruited for war production.

Articles "presented the problems and needs of wartime communities as seen through the eyes of leaders in direct contact with men, women, and children in these complex situations." The dislocations of family life brought about by the great boom in war industries and acute shortages of every conceivable community service, the special needs of children and the troubles of teen-agers, the unique role of the church as co-ordinator, in helping diverse community groups and agencies to work together—all were touched on in some remarkably helpful ways.

In a series of articles Benson J. Landis, of the Department of Research and Education, the Federal Council of Churches, discussed significant wartime legislation before Congress. One of these considered the complexities of postwar economic adjustment and what the shift to peacetime production might mean to the workers then making war material.

In the last issue in this volume Raymond B. Fosdick, president of the Rockefeller Foundation reminded Americans of "the processes of disintegration" that had already begun in wartime Europe. "Cultural values upon which civilization is based were being thrown to the winds as the intellectual blackout spread across half the world."

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THE CHALLENGE OF SAN FRANCISCO

As the war continued the department pushed steadily ahead in its peace aims. This was more than an emphasis, and got to be "a movement." Some sixty one-day presbytery conferences were scheduled in twenty synods from November 13 to December 15 in 1944. They were actually training events to prepare local leaders on the four-week pre-

Lenten world order study period in local churches, January 14 to February 14, 1945, on the theme "The Price of Peace."

The second issue in Volume XXXV carried the new movement into the churches, and significantly in the last issue (June, 1945) the editor reported the history-making United Nations conference that met April 25 in San Francisco:

Within the first week of the conference, the full-sized headline "Nazis Quit," a report later disproved, momentarily interrupted a plenary session of the conference....

Delegates are here in a representative capacity and are responsible directly to their Governments. For example, in a press interview Dr. T. V. Soong was asked why China abstained from voting on the admittance of Argentina. He replied that the Chinese delegation had wired to Chungking for instructions which had not been received when the vote was taken. Each Government in turn has to act in keeping with the need for support from the diverse elements in its population. And in this international conference each Government is limited by what the other forty-eight Governments deem to be necessary in the light of the needs of their peoples. This is not to discredit the United Nations Conference; rather, it is to add to its significance. For peoples must learn to co-operate through their Governments if they are to be an instrument for international security and justice....

But this is not a Cleveland Church Conference, made up of representatives of churches whose professed loyalty is to the Kingdom of God; nor is it a meeting of self-chosen

idealists whose only responsibility is to themselves. Rather, they are loyal to and guided by their Governments. The charter which they will agree upon will therefore be a political document, and its weakness and its strength in the light of Christian principles should be so judged.

San Francisco therefore affords an excellent opportunity to discover what are the thoughts of the Governments of the United Nations toward each other. From every evidence one thing is unmistakable: they want agreement upon an international organization. This appears to be the fixed policy of Governments that are responsible for the security and well-being of about eighty-five per cent of the peoples of the world....

The United Nations Conference witnesses to the importance of their Government to the citizens of each nation. And much that is happening during this conference witnesses to the power of organized public opinion upon government. Upon inquiries at the offices of some of the members of a United States delegation, I have learned that the Presbyterians, together with one other denomination, have registered a distinctive impression through their communications.

Ganse Little in an article entitled "What's Next in World Order?" indicated his belief that "a turning point in the thinking of the Presbyterian Church on social issues was reached when Dr. Vale, in his capacity as Moderator last April, sent out a telegram to all local pastors urging their wholehearted co-operation in bringing before their congregations the findings of the Cleveland Conference on the Churches and a Just and Durable Peace.

"It is upon this thesis that we expect the General Assembly of 1945 to continue the World Order Movement throughout another year, and it is under such a mandate that we face our most challenging task in our second year of activity. This paramount responsibility is to do all in our power to ensure the ratification by the United States Senate without reservation of the Charter of the proposed new World Order Organization devised at San Francisco. . . ."

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VICTORY BRINGS RESPONSIBILITY

An editorial in October, 1945, warned of the great temptations that fall across the victors' path. Here are some of them:

1. *Self-righteousness.* Superiority in military prowess may be equated with moral and even religious excellence.

2. *Complacency.* It is easy to overestimate the importance of a military victory.

3. *Reliance on military measures.* The warmaking mind tends to think that peace can be made and held by the same means that wars are won—by military measures.

4. *Blindness to one's own faults.* Warmaking tends to externalize good and evil: the enemy becomes the incarnation of evil; one's own cause becomes identified with righteousness.

5. *Fear of becoming a Santa Claus to the other nations.* Because the United States comes out of this war untouched in its sources of wealth and incomparably richer

than any other nation, the economic basis of a just and enduring peace will be the testing ground of our understanding and willingness to co-operate.

Peacetime military conscription also loomed large.

For the second year, the General Assembly went on record as unequivocably opposed to Congressional action *now* on this issue, and in this it stands against the report of the Postwar Military Policy Committee of the House of Representatives.

But the 157th General Assembly went beyond mere opposition to offer a series of constructive recommendations among which is the following: "That General Assembly express its earnest hope that the Government of the United States will use its good offices for international agreement on the elimination of national peacetime military conscription."

The department counseled SOCIAL PROGRESS readers to support the resolution introduced by Congressman Martin urging "that before the United States adopts compulsory military service, the President of the United States, the Secretary of State, and the personal representative of the President on the United Nations Organization, Edward R. Stettinius, Jr., be and hereby are urged to work unceasingly for an immediate international agreement whereby compulsory military service shall be wholly eliminated from the policies and practices of all nations."—From *Social Progress*, September, 1945.

A NEW THRUST IN INDUSTRIAL RELATIONS

The shift from all-out war production to the manufactures of peacetime consumer goods put great strains on the national economy, and set off a wave of strikes in the steel and automobile industries, and cutbacks in allied industries. Many Americans were apprehensive of the powers gained by organized labor; labor in turn feared wage cuts and unemployment. A number of *Social Progress* articles and editorials in this postwar period dealt with a variety of labor-management problems, and the department initiated a two-year study of "The Church and Industrial Relations," which General Assembly adopted in 1944. An advisory committee representing the interests of the public, industry, labor, the church, worked on the study. Cameron P. Hall, director of the department and editor of *Social Progress*, described the study as "the creative opportunity of the church to bring together men and women who will confront and resolve dynamic social issues in the spirit of understanding, justice, and brotherhood."

This report gave the department an opportunity to speak out in defense of labor's aspirations for security and status, and to encourage both labor and management to talk to each other in humility and compassion.

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FOR "A NONSEGREGATED CHURCH AND A NON- SEGREGATED SOCIETY"

The Presbyterian Church in the U.S.A. was the first major denomination to concur with the Federal Coun-

cil of Churches in renouncing "the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a nonsegregated church and a nonsegregated society."

The Federal Council's statement adopted in March, 1946, was approved by the 158th General Assembly in May. This action of General Assembly became a directive to the church to set its own house in order.

The lack of a clear policy for the church's own racial practices had been squarely faced by the department. The help of an interracial advisory committee was sought and a widely representative interracial group drawn from every section of the country met for a two-year period with Dr. T. Guthrie Speers of Baltimore, Maryland, as chairman. Its function was to study and report to the department "the attitudes, practices, patterns, and relationships of the individual Christian and the Christian church toward interracial and intercultural minority groups."

The department also enlisted the SEA committees of ten presbyteries to experiment in working out "a Pattern of Action Program." In May, 1946, *Social Progress* reported that "competent local leaders in each presbytery are now analyzing and appraising the character of the racial and cultural relations in their particular presbytery. The second part of the project will be the drawing up of recommendations for programs of action whereby the churches of each presbytery will seek to advance, over a three-year period, from their present position to a reasonable but challenging objective. In this way each

The liquor traffic is liquid damnation.

A rattlesnake, a prairie dog and a gopher living in one hole possibly suggested that Eagle, Owl, and Elk Clubs might appropriately dwell together.—From *The Amethyst*, March, 1912.

presbytery will assume responsibility for doing what is relevant to the principles of the Christian faith, which it shares with others; and also that which the situation within its own sphere of influence and action requires."

To provide further means to achieve a nonsegregated church, the General Assembly set aside a grant from the restoration funds to provide a three-year program of experimentation and research called the Institute on Racial and Cultural Relations. An advisory committee assisted the director, William McConaghy, and codirector, Dr. Jesse Barber. The Institute co-operated in interdenominational study sponsored by the Federal Council of Churches and sought to find the degree to which local Presbyterian churches were inclusive. The returns from 2,727 churches indicated that approximately 10 per cent of the responding churches had at least one member of another ethnic group in the congregation.

The race relations workshops which were developed to train local and presbytery leaders in human relations techniques were begun by the Institute, and continued under the Federal Council's direction when the institute program closed. Other aspects of the program were carried in the ongoing work of the department.

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THE PERIL OF THE ATOM

Social Progress editors were greatly concerned about the ethics of our national policy with respect to atomic power. Readers were urged to "write to the President, commanding him for his statement, made November 15, 1945, that the United Nations Organization must be made the custodian of atomic energy and that we would share with other nations responsibility to see that atomic bombs were not manufactured and that the energy is controlled for the benefit of mankind. Let your Senators and your Congressmen know your conviction in this matter."

A lead article by Robert M. Hutchins called the news of the atomic bomb "the good news of damnation" and considered agreements on the international control of atomic energy as absolutely imperative. Other articles by David Lilienthal and Albert Einstein commented on the urgency of supranational control. In January, 1948, Einstein wrote:

But the moment another country is able to make it in substantial quantities, the United States loses greatly through the absence of an international agreement, because of the vulnerability of its concentrated industries and its highly developed urban life.

In refusing to outlaw the bomb while having the monopoly of it, this country suffers in another respect, in that it fails to return publicly to the ethical standards of warfare formally accepted previous to the last war.

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PEACE HAS PRIORITY

When Dr. Paul Newton Poling became editor and secretary in October, 1946, he gave priority to peace and international affairs. With his leadership the department sponsored a number of highly significant consultations of theologians and experts in political science to develop educational materials for the church. Many of the working papers from these conferences were published in *Social Progress*.

In an editorial in March, 1947, Dr. Poling wrote:

Some of our military and political leaders have blessed us by calling us idealists only to damn us in the next breath with the charge of being unrealistic. Let us then see what realism means and how realistic our

military leaders have been in urging that we put our trust in some form of compulsory training. Our nuclear physicists have suggested the measures to be taken by those determined to seek defense in armaments—measures these scientists reject as futile.

First, we conclude from the reports of these scientists that the "realists" should immediately disperse all our industries. The concentration of them in great cities, at ship and rail heads, must be broken up, and, since time is running out, it should be done at once. The resulting dislocation of life, the cost in treasure and tears, is not to be considered when survival is at stake. The United States must not be in a position where an initial, devastating attack could destroy her very heart. The nation should move im-

mediately to an increasingly rigid control of the citizens, providing for armies of men who would serve as investigators of everything that could screen the activities of an enemy agent or afford him the place to hide his bombs for later release by remote control. Democracy contemplates a Gestapo!

In this age that has seen the elemental power of the atom released in destruction, to demand compulsory peacetime military training in the name of national defense appears about as realistic as to build a fleet of triremes for a defense against a modern battle wagon—or to mobilize the "bowmen in Lincoln green" as a defense against a *Panzer* division. It is the conviction of the futility of attempting defense by armaments that makes our scientists declare "There is no defense!"

UNITED STATES EXPENDITURES, 1920

The average tax paid to the Federal Government in 1920 by each person was \$43.64. For what was it spent?

I. Past wars	\$2,890,000,000	63.1
II. Future wars	1,348,000,000	29.4
Past and future wars		92.5
III. Civil departments	220,000,000	4.8
IV. Public works	65,000,000	1.4
V. Research, public health, education, and development	59,000,000	1.3
	\$4,582,000,000	100.

The average man, woman, and child in the United States is taxed 12 cents a day by the Federal Government, of which 11 cents goes to pay for past wars and for future wars. Each is paying only 5½ mills for the support of the government, one and one-half mills for all public works, and another mill and a half for education, public health, and research work, making a total of eight and one-half mills, according to figures compiled by Dr. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches of Christ in America. Of the eleven-cent tax for war, three and one-half cents goes for armament. This is more than 4 times as much as is spent for all other governmental departments and work.—From *Moral Welfare*, December, 1921.

Bringing the Record Up to Date

GIN THE LAST TEN YEARS many changes have been made in the magazine. With each change the editors tried to improve its quality and usefulness. They have tried also "to read the signs of the times" more faithfully and with greater discernment.

New Format

Some changes have been in format and size. Color, stylized modern drawings and, more recently, cartoons have been added to dispel any lingering notions that social controversies are stodgy. Rougher paper stocks have attempted to convey the realities of the church's struggle for justice. Slightly larger pages and occasional issues of forty or more pages have permitted more comprehensive treatment of issues that get bigger and more complicated with the years.

New Editorial Policies

More radical changes have taken place in editorial policy. Under Clifford Earle's guidance as secretary of the department (February, 1952—) editorial responsibilities have been shared with the staff, with staff members taking turns at the writing and research for the various issues. Beginning with the issues of 1955, the policy has been to focus each issue on a particular theme, problem, or strategy—the broadside rather than the buckshot approach.

As examples we cite the definitive issue on the Middle East, presenting the seldom understood historical factors of the conflict between Arabs and Israelis; the detailed studies of desegregation strategy for local churches and for six different kinds of communities; and the recent compendium of social deliverances of the former Presbyterian U.S.A. and United Presbyterian Churches. Special issues have been directed to youth groups, our senior citizens, and women's organizations.

A number of issues have been program guides for study and action. Notable in this group are a Primer on International Affairs; Segregation on

Sunday; Houses and People; Start Where You Are, with suggestions for the care and nurture of social education and action committees in local churches; Monday Through Friday, stressing Christian responsibility in daily work.

Theological Foundations

Probably the most profound changes have occurred in philosophy and program strategy, beginning in the early fifties with a reaffirmation of the Biblical and theological foundations of social responsibility. The department's efforts have been oriented to Reformation theology with particular concern for (1) faithful obedience to what God the Creator and Sovereign Ruler has done and is doing in the world; (2) greater insight into the nature of man and the human guilt that is compounded by the structures and demands of our complex society; (3) acknowledgment of man's dependence on the grace of God and the guidance of the Holy Spirit; (4) deeper understanding of the nature of the church and the corporate responsibility of the Christian community for the affairs of the world.

With this theological foundation, SOCIAL PROGRESS has moved away from the moralism and optimism of the twenties, and the righteous crusading of the liberal thirties. The editors have taken a more realistic view of the efforts of sinful men to deal with the vast powers and principalities in this world, or to save the world by their personal goodness or by the distribution of tracts. Not even study groups have been looked upon as reliable instruments of salvation.

Emphasis has been not on a single issue like temperance or world order, which tends to become the absolute, but on the interrelatedness of issues and the urgency of a realistic appraisal and analysis of the powerful network of forces that shape culture and the thinking and behavior of persons.

Then too, the editors have come to think of social education and action not as program emphases to be given a special push during United Nations Week, or on Temperance Sunday, but as leverage that bears upon the policy and program of the whole church, and also upon the public policies that are devised in the political sphere of life.

Influencing Public Policy

In The United Presbyterian Church U.S.A. legislative strategy has become not that of lobbying for this or that piece of legislation, or stirring up letter-writing campaigns in the churches. The Washington office of the department listed in the masthead of SOCIAL PROGRESS is located on Capitol Hill to provide reliable information and research services. Washington reports on what goes on in Congressional offices and committees and other branches of government are made available through the department to the church's boards and agencies, to synod and presbytery offices and SEA committees. The SEA committees are charged with the responsibility of keeping local churches politically alert and aware. This is quite a departure from the early days when the editors told the churches how and for whom to vote.

It is assumed at all levels of government that the church can have the greatest influence on public policy at the points where public policy is formulated. The department has presented the views of the church to the platform committees of both Republican and Democratic national conventions. The positions of the General Assembly on such matters as universal military training, world trade, and civil rights legislation have been presented before strategic Congressional committees, and communicated in letters or telegrams to influential members of various branches of government. Through observer status at the United Nations and the U.S. Mission to the United Nations the department also has developed good working relations with the UN Secretariat and such specialized agencies as UNICEF.

The department encourages grass roots political action by involving synod and presbytery leaders in seminars in Washington and the UN; also by preparing them to analyze their own area needs and political climate. These opportunities to observe the processes of government at first hand have encouraged Presbyterians to know the people who represent them in government and to discover in their own particular situation the most effective ways for supporting responsible public policy.

The Problems of Alcohol

In the last ten years the department's study of the problems of alcohol also has taken new directions, strongly reflected in **SOCIAL PROGRESS**. The scholarly studies begun by Benjamin Rush and continued by other medical experts through the years were broadened in this decade by the mutually useful relationships that the department developed with responsible research, education, and action groups such as the Yale Center of Alcohol Studies and Alcoholics Anonymous.

The "new approach" has these elements:

1. New understanding of why people drink, and of the many complex aspects of the problems related to drinking.

2. A compassionate concern for alcoholics and other victims of alcohol, taking into account the reliable knowledge of the true nature and extent of the problem of alcoholism, and the social damage related to the disorder. (In earlier years the victims of alcohol were condemned and described as drunken sots and traitors.)

3. More judicious co-operation with various agencies working in such fields as temperance education, alcohol research, alcoholic rehabilitation, public control, and legislation.

(Writings in **SOCIAL PROGRESS** take into account the General Assembly directive of 1953, which encouraged participation in temperance organizations "when the purposes and programs of these organizations are in harmony with the goals of our church.")

4. Continued emphasis on voluntary abstinence based on Christian ethical insights, and avoidance of rigid moralism and categorical condemnation of all persons who use alcoholic beverages.

5. A program of education that makes most effective use of scientific,

trustworthy information about alcohol's effects in the human body, and in society.

Desegregation

The emphasis on race relations has also had several significant shifts in this decade. In the thirties and forties SOCIAL PROGRESS talked about race relations in terms of tolerance, understanding, brotherhood, and antilynching legislation.

Following the national study on race relations mandated by General Assembly in 1946, and the pioneering work of the Institute on Racial and Cultural Relations under the direction of Dr. William McConaghay (1948-1950), the race relations strategy focused on the church, its boards and agencies, and local congregations. This was not merely an educational program, or a theme for Brotherhood Week. The pronouncements of General Assembly have influenced ecclesiastical policy—the admission practices of church-related colleges, for example, the employment policies of the boards and of church-related institutions, the strategy for church extension, and the ministry to the center city.

In the last two years attention has been directed in SOCIAL PROGRESS to changing the patterns and structures in society that have been influential in making the church a segregated institution and supporting personal attitudes of prejudice. A survey of the racial characteristics of 4,700 local churches in 1957 showed that 80 to 90 per cent of the churches are located in segregated communities, and will therefore remain segregated unless housing patterns are changed.

Last year the General Assembly directed the department to develop a comprehensive, effective, unified program of desegregation for the whole church. Obviously this is a large order. To advise the department in pursuing the goal of desegregation, a national advisory committee (the "Committee of Eighteen") has been constituted with this as its sole responsibility. Two full-time staff persons with headquarters in Nashville, Tennessee, have been secured to assist.

The concluding paragraphs from the 1956 pronouncements of General Assembly epitomize the present editorial "philosophy" of SOCIAL PROGRESS and, indeed, the approach of the department to its task:

- that Christian action in society is not a hobby for those who are interested, nor is it a specialized phase of the church's work;
- that the redemption of the cross is most fully preached when the church corporately brings to bear the judgment of God against evil wherever it is seen and seeks at every point of suffering and wrong to reveal the grace of God in the possibilities for salvation, wholeness, and healing;
- that this is in fact the nature and mission of the church;
- that no church is faithful unless it is constantly finding its life in engagement with the demonic forces already overcome by Christ who has given his church power to exercise them until his Kingdom is consummated.

More

-for More Money

Beginning with the next issue of SOCIAL PROGRESS, several changes (we hope, improvements) will be introduced:

- 48 pages (instead of 32)
- 8 issues per year—
February, March, April, June, July, October, November, December
- Several new departments—
program suggestions, calendar, books, worship resources, special reports, Washington notes
- New look
improved cover design and styling
- New subscription rates—

Single subscriptions	\$2.00
Club subscriptions (<i>to separate addresses</i>)	
ten or more	\$1.75 each
Group subscriptions (<i>to one address</i>)	
ten or more	\$1.50 each
Single copy	25 cents
Ten or more copies	20 cents each

- Send subscriptions to—
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Philadelphia 7, Pa.

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THE AMETHYST

THE AMETHYST

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Our Paper.

The Amethyst is the official temperance organ of the Presbyterian Church. It stands for total abstinence and prohibition, and is opposed to all forms of licence, whether of the manufacture or sale of intoxicating beverages. It recognizes the wise distinction between the functions of Church and State, and proposes to employ gospel means and scriptural methods. Other kinds of temperance work than that which the

properly undertake

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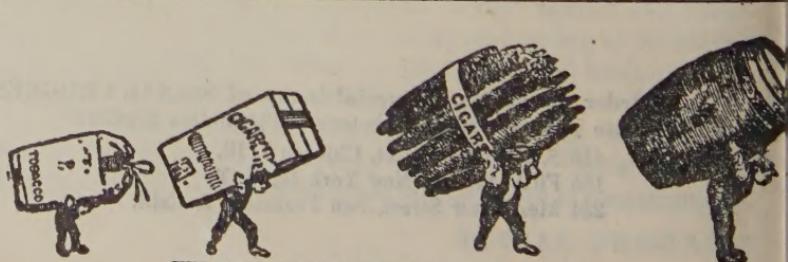
ELIA WARD HOWE.

By Mrs. Katherine C. Hicks.
Tune—"Battle Hymn of the Republic."
Our land among the nations holds a high and mighty place;
Our doors are standing open to the men of every race;
But 'neath our great prosperity is hid a great disgrace;
Give us a stainless flag!

Chorus.
Hear the many children calling,
While the mother's tears are falling,
Stop the loss of life appalling,
Give us a stainless flag!

Tobacco is forbidden athletes in training.
Cigaretts will surely kill the baseball pitcher's speed; they shorten the flight of the

(Continued on page 7)



THE BURDEN BEARERS